



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

repudiation of subservience to tradition as well as its hearty indorsement of the radical methods of modern research are encouraging to those who hope that ere long the new movements of thought will prove themselves to be the true bearers of saving knowledge to the coming age.

MISCELLANEOUS

PARKS, LEIGHTON. *Moral Leadership*. New York: Scribner, 1914. 188 pages. \$1.25.

This collection of sermons is issued in commemoration of the author's ten years' service as rector of St. Bartholomew's in New York City. It gives a good insight into the mind of a present-day minister who is facing the problems of a metropolitan parish located in a rapidly changing district which is forcing the church to readjust its policy. The influence of the environment is reflected in the sermons, which, while "doctrinally sound," are constrained by the present tendency away from speculative to practical theology.

DORCHESTER, DANIEL, JR. *The Sovereign People*. New York: Eaton & Mains, 1914. 243 pages. \$1.00.

One of many short works in the same category, the book is a popular study of the social problem from the religious point of view. Some of the chapter headings are: "The Shackles of Plutocracy," "The New Socialism," "Rent, the Modern Fate," "Wealth and Welfare." Of special interest, in view of the great European war, is the chapter entitled "How Germany Is Solving Some of Our Social Problems." The author is sympathetic with the Progressive party, and his point of view quite obviously controls the treatment throughout.

PERIODICAL LITERATURE

"Zum Begriff des Wunders und der Natur" (Rudolf Paulus in *Zeitschrift für Theologie und Kirche*, XXIV, Heft 4 [July, 1914] 200-240).

The past three or four years have witnessed several energetic attempts on the part of German scholars to rehabilitate the conception of miracle. Paulus bases his critique of the problem mainly on Hunziger's exposition, pointing out its merits and its defects. He finds that Hunziger, like Herrmann, is rightly concerned to discover miraculous elements in *present* religious experience, rather than to debate the question of the historicity of past marvels, which, in any case, cannot enter into our experience. Moreover, Hunziger corrects Herrmann's purely mechanistic conception of "Nature," showing that Nature demands aesthetic and religious interpretation as well as causal explanation. But Hunziger relapses finally into the old dualism, instead of keeping clearly in mind that we are dealing with functional differences in interpretation of the one realm of experience rather than with two "realms" of reality. In conclusion Paulus shows that scientific truthfulness admits, indeed, a large element of contingency in the actual course of events; but at the same time it insists on a degree of critical verification which makes most of the traditional miracles highly improbable. In view of this situation, Paulus contends that the word "miracle" is so misleading in connotation that any attempt to establish miracles leads inevitably to confusion; and he suggests that an understanding of the real demands of religion would be furthered by adopting less ambiguous terms in theological discussions.